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[In a letter dated 6 November 1955, the author requests that 'anyone using data from my dissertation on Caticugan contact me before incorporating material into a paper or article--I have gathered considerable [sic] more data and I might be able to augment the subject the person was interested in--and would be glad to do so if possible. I have discovered some errors in spelling of Cebuano terms. Such persons inquiring if additional data were gathered on any topic of my dissertation could write to me [Donn V. Hart] at the Social Science Foundation, University of Denver, Denver 10, Colorado.' For text, see 20: Hart, OA1 Philippines, category 116. --Analyst]

Many studies of modern communities have been made "as if the larger whole were simply a mosaic of such parts."[17]

Believing these comments to be constructive criticism of many modern community studies, a technique still in the process of evolution, I directed my research toward putting into action some of Steward's recommendations. The historical approach was stressed to place Barrio Caticugan and Siaton municipality in their proper perspective. Chapter III, THE HISTORICAL MOULD, is an attempt to reconstruct the past of this locality over two centuries, based upon the unpublished Cadiane manuscript, interviews with local informants, and historical records.

A study of the interrelations of Caticugan with Siaton municipality, and the latter with its wider setting, Negros Island, is handicapped by the lack of detailed materials. On the other hand, the writer was fortunate to have Dr. Frederick L. Wernstedt's "Agricultural Regionalism on Negros Island, Philippines."[18] Through a happy coincidence both Dr. Wernstedt and the writer selected Negros for study during the same year.

Though comparisons are made, the lack of data on barrio life in the Philippines, particularly in the

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[17] Ibid., p.22.

[18] Frederick L. Wernstedt, "Agricultural Regionalism on Negros Island, Philippines." Unpublished doctoral dissertation in geography. Los Angeles, University of California, January, 1953, 264pp. Ozalid reproduction.

Siaton poblacion. The second covers the period from 1845 to the outbreak of the Philippine revolution against Spain. During this period the Moro raids finally stopped but the peace of southern Negros was disturbed by various outlaw and messianic bands. A brief overview of Spanish administration in Siaton is also included. The third includes the Filipinos' rebellions against Spain and the United States, the rise and fall of the Republic of Negros, and continued disturbances in southern Negros. The fourth embraces the period from the establishment of American authority in the Philippines to the Japanese invasion in 1941. The last period includes the Japanese occupation of Negros and ends with the present.[2]

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[2] Much of the material in this chapter that relates to Siaton's history is taken from Juan Gadiane's "Happenings Worth Remembering," and his autobiography. Several weeks after settling in Siaton poblacion I was told that Gadiane had a manuscript history of the locality. Gadiane, nearly eighty years old, was born in Siaton and had a long career of public service under both the Spaniards and Americans. The sources for his history, he told me, were Siaton records of Spanish officials, early municipal records during the American period, and events he observed. Later Gadiane, at my request, wrote "My Autobiography." Both the history and the autobiography were originally written in Cebuano and fill seventy-five single-spaced typed pages. I integrated Gadiane's history and his autobiography into one account, arranging the events discussed in a temporal sequence. During both translations, made at Mr. Gadiane's residence, I was able to question him on statements that were not clear to me and to request additional information. Every attempt was made to check these two manuscripts with available records and publications, and through interviews with other older residents of Siaton. ALL QUOTATIONS IN THIS CHAPTER THAT ARE NOT FOOTNOTED OR OTHERWISE IDENTIFIED ARE TAKEN FROM GADIANE'S MANUSCRIPTS.

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The first map of Negros was made by Diego Lopez Povedano, a Negros landowner, who made an exploratory trip of the island in 1572. He found that the Tanjay-Dumaguete area was the major center of population in eastern Negros. In western Negros another population center existed from Ilo (Ilog) in the south to Canadaguite (Candaguit, near La Carlota) in the north. Varona states this general area was "la cuna primitiva de Negros" (the original cradle of Negros). Another settled region called Tecgaguan, now Saravia, was located in the extreme north of the island. At this time the population of Negros was estimated roughly at 7,000 persons, excluding the Negritos.[10]

An early description of Negros was made by Loarca in 1582.

> West of the island of Cubu [Cebu] lies another island called by the Spanish--Negros, because its mountain districts are inhabited by some blacks [Negritos]. The Indians [Filipinos] have given it various names, such as Mayon, Mamaylan [Himamaylan], and others, all taken from the names of villages in different parts of the island. It contains some six or seven thousand Indians; but the number of blacks has not been ascertained, because of their hostility. The side of the island facing Cubu is sparsely populated; for it has only one settlement worthy of the name, which is situated on the river Tanay [Tanjay], and half of the Indians on that river are natives of Bohol. The southern side [from Panay actually the western and northern regions of Negros] and the town of Arevalo, is thickly settled; for it contains the rivers Ylo [Ilog], Ynabogan, Binalbagan, Carobcop, and Tecgaguan [Saravia],--all fertile districts, rich in foods,

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[10] Varona, op. cit., pp. 2-3.

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PRELIMINARY NOTES ON THE RURAL PHILIPPINE FIESTA COMPLEX
(NEGROS ORIENTAL PROVINCE) [1]

DONN V. HART

796 THE fiesta (piyesta) is as typical of the Philippines as corn, coconuts, and carabaos. Every day in the year some city, *poblacion* or *barrio* is holding a fiesta in honor of its patron saint. For most rural Filipinos the fiesta is the big annual *provincias* (blow-out). As one sophisticated Manileña has written:

> At certain times of the year, Manila loses portions of its population to the provinces surrounding it. The call is irresistible to those who hear it and completely mystifying to those who do not and who are compelled to watch while, one after another, a segment of the community around them collectively drops everything it holds dear and necessary to life in this dusty metropolis to participate in the curious religious-social rites known as the fiesta.[2]

There is no printed source by which the actual number of fiestas annually held in Negros Island can be determined, or in the Philippines as a whole. Since there are more than 600 *barrios* in Negros, and many more *sitios*, the number of fiestas held in this island each year probably total more than 500. The fiesta is a major aspect of Philippine culture and an excellent example of the reinterpretation of Spanish culture by Filipinos over the centuries. It is remarkable that so little has been written on these fiestas, for they are so typical of the Philippines. This article

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[1] This study was part of the research done by the writer while a Fulbright Fellow in the Philippines, 1950-52. For one year the writer lived in the southern part of Negros while making a community study of Barrio Caticugan, municipality of Siaton. The writer attended eight *barrio*, three *poblacion*, and one city fiestas while living in Negros Oriental. His work was aided in many ways by the gracious hospitality and cooperation afforded him by the faculty of Silliman University. It is understood, of course, that neither the Fulbright Committee nor Silliman University is responsible for the opinions and conclusions stated in this draft on the rural fiesta complex.

[2] Consuelo Abaya, "The Fiesta," *Philippine Quarterly*, 1:30, March, 1952.